Counsellor Education for Diversity: Where Do We Go From Here?

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Abstract

This discussion paper examines current perspectives in counsellor education for diversity. Through addressing issues regarding ethnocentrism in counsellor education programs, practise, research, and the evaluation of multicultural competencies, further directions for counsellor education are outlined. Faculty, counsellors-in-training, and community-based practitioners are challenged to examine the ways in which self-awareness, knowledge, and skills can be applied in the delivery of culturally-responsive counselling services.

Résumé

Ce document de discussion examine les perspectives actuelles de l'éducation en counseling face à la diversité. L'étude des questions d'ethnocentrisme—présent dans les programmes d'éducation en counseling, dans la pratique, dans la recherche et dans l'évaluation des compétences multiculturelles—a permis de présenter des directions nouvelles pour l'éducation en counseling. Étudier les façons d'appliquer la conscience de soi, les connaissances et les habiletés à la réalité culturelle, ceci constitue dorénavant le défi auquel doivent faire face le corps professoral, les étudiants et les praticiens communautaires dans la prestation des services de counseling.

INTRODUCTION

One of the major challenges of the global economy is preparing Canadians for the complex and rapid pace of change. Change is reflected in demographic trends and increasing cultural diversity in Canada's population. As a result, counsellors need to be prepared for professional practice with people whose cultural backgrounds are different than their own. Counsellors are expanding their roles to prepare clients for working and living with people from diverse backgrounds in both domestic and foreign settings (Herr, 1993a, 1993b). Consequently, counsellor educators are challenged to prepare practitioners for the realities of counselling diverse populations (Allison, Echemendia, Crawford, & Robinson, 1996; Weinrach & Thomas, 1996).

Counsellor educators are concerned with the design and delivery of programs to prepare counsellors to meet the needs of diverse clientele (Alden et al., 1997; McCrae & Johnson, 1991). While most counsellor education programs now include curriculum regarding diverse populations, there are broad variations in both the content and methods of delivery (Reynolds, 1995; Ridley, Mendoza, & Kanitz, 1994; Rungta, Margolis, & Westwood, 1993). Evaluations of the effectiveness of multicultural education in counselling programs are only beginning to appear

in the literature (e.g., Bluestone, Stokes, & Kuba, 1996; Brown, Parham & Yonker, 1996; D'Andrea, Daniels, & Heck, 1991). It is, therefore, timely to reflect upon key issues in training counsellors for working with diverse populations. The purpose of this paper is to provide an overview of current issues in multicultural counselling with the goal of identifying future challenges for counsellor educators. Specifically, the paper will explore issues related to : (a) inclusion and exclusion of the populations targeted in diversity education; (b) cultural encapsulation in the counselling profession; (c) multicultural education in counsellor education programs; and, (d) the evaluation of multicultural competencies. Through reviewing contemporary issues in multicultural counselling, future directions for education and research will be outlined.

Inclusion and Exclusion in Defining Multicultural Populations

Central to the development of educational approaches and resources in counsellor education is making explicit the assumptions about culture that permeate curriculum (Carter & Qureshi, 1995). The field of multicultural counselling is evolving, partly due to debate about who should be included under the umbrella of multiculturalism. Defining any social group as a cultural group is too broad to be meaningful (Nuttall, Webber, & Sanchez, 1996). Applying the construct of culture to client groups has been difficult due to the confusion of terms such as "diversity," "race," "ethnicity" and "minority groups." A concern raised is that a broader application of the concept may dilute the focus on longstanding issues of racial and ethnic concerns and fail to provide adequate attention to cultural issues in professional practises (Sue & Sue, 1990; Ridley et al., 1994). Without an understanding of the particular issues faced by group members, and specific efforts to draw attention to issues such as discrimination and inequity in counsellor educational programs, it is feared that the status quo will be preserved.

Alternatively, a more inclusive definition of multicultural counselling recognizes issues of unequal treatment and discrimination felt by diverse populations, not limited to racial and ethnic differences. It can be argued that distinct cultural dimensions are found in other populations and an exclusive stance perpetuates the experience of dominance by disenfranchised groups (Pope, 1995). From the latter perspective, it is proposed that counsellors have a responsibility to all client populations and that all counselling efforts, to some extent, are considered to be multicultural (Midgette & Meggert, 1991; Pedersen, 1991; Weinrach & Thomas, 1996). Advocates of this approach suggest a generic approach to multicultural counselling, arguing that all counselling must take into account the unique needs of individuals who seek assistance.

Cultural Encapsulation in the Counselling Profession

The rationale for incorporating multicultural training into counsellor education programs is centred around cultural encapsulation. Ethnocentrism is defined as "a psychological phenomenon characterized by the belief in the superiority of a set of values and a worldview that evolves from one's own cultural, ethnic, or racial group. The groups that one identifies with significantly influence the way one makes sense of life experiences and establish the norms for appropriate and inappropriate behaviors" (Daniels & D'Andrea, 1996, p. 157). Counsellors are likely to exhibit ethnocentrism when their theoretical orientations are based in culturally specific values and when assessment and intervention strategies do not incorporate culturally relevant information regarding clients' worldviews.

Pedersen (1995a) takes a stronger position in naming the culture-bound counsellor as an unintentional racist who is unaware of the effects of their behaviour in counselling practises. Rather than "applying" approaches to clients, Pedersen argues that counselling needs to be more culturally responsive to the contexts of clients, including the settings in which counselling occurs, the ways in which issues are defined, balancing individual with group needs, and designing interventions that make sense from the worldview of the client. It is only when culture is considered as a central construct in professional practices that counselling will become consumer-driven.

Cultural encapsulation may also be manifested in ways that counselling research proceeds with racial/ethnic minorities. Potential biases of traditional research paradigms may include an overemphasis on individualism, value conflicts regarding impersonal and seemingly "objective" methodologies, and the legacy of exploitation that occurs when the results of research fail to contribute to the lives of participants. There is an overabundance of "between-group" studies which serve to maintain cultural encapsulation by using majority groups as the basis for normative comparisons. Researchers are encouraged to develop more "within-group" research design studies in order to understand the relevant issues for participants from diverse cultural backgrounds (Casas & Mann, 1996; Weinrach & Thomas, 1996).

Frameworks for counselling research and interventions need to be considerate of social influences on the experiences of individuals. Rather than placing cultural variables on the periphery of research, it is important that methodologies be developed that locate culture at the centre of people's experience (Sue, Ivey & Pedersen, 1996). However, the finding that multicultural objectives are least emphasized in research course work (Dinsmore & England, 1996) underscores the need for cultural considerations to be incorporated into core curriculum.

Rationale for Incorporating Multicultural Education into Counsellor Education Programs

The rationale for examining multicultural issues in counsellor education programs is further supported by concerns regarding: (a) the current delivery of counselling services to diverse populations; (b) the need for continuing education in multicultural counselling; and, (c) systemic barriers within educational institutions that impact counsellor education. The charge has been levied that the counselling profession perpetuates forms of institutionalized racism in both professional education experiences and service delivery (D'Andrea & Daniels, 1991).

Issues in service delivery. Research examining the experience of culturally diverse clients suggests that traditional paradigms may underserve or inappropriately address mental health needs (Leong, Wagner, & Tata, 1995; Malgady, 1996; Patterson, 1996). The need for cultural flexibility is underscored by research which outlines the negative effects for clients when cultural considerations are not integral in assessment and counselling practises. What appears to be paramount in the help-seeking attitudes among minority groups is not racial similarity, rather it is the client's perceptions of the similarity of counsellor's attitudes and worldview that matters in the counselling relationship (Atkinson, Poston, Furlong, & Mercado, 1989). Failure to understand the precipitating cultural factors experienced by minorities may result in a negative bias in the diagnosis of mental health issues or inappropriate treatment recommendations. Client distrust of mental health systems may be expressed in lower return rates, dissatisfaction with professional services, and preferences for informal sources of help (Allison et al., 1996).

The need for continuing education in multicultural counselling. Research findings suggest that counselling graduates are not equipped to manage the diversity of their caseloads. Notable discrepancies have been reported between the adequacy of counsellor education and the self-reported competencies of graduates who continue to serve culturally diverse clients, with higher competence attributed to direct exposure while working with individuals from particular cultural groups (Allison, Crawford, Echemendia, Robinson, & Knepp, 1994; Allison et al., 1996; Pope-Davis & Ottavi, 1994; Zayas, Torres, Malcolm, & DesRosiers, 1996). Given that endeavours to introduce multicultural competencies into counselling curriculum are relatively recent, it is of concern that without deliberate efforts to access continuing education, supervision, and consultation resources, professionals may be practising without requisite competencies. The bottom line is that community-based counsellors need to be responsive in taking steps to improve their competencies to service culturally diverse clients. In addition to the potential of placing clients at risk and the ethical issues of practising without adequate

competencies, counsellors need to be concerned about the negative perceptions of professional helpers held by members of culturally diverse groups (Allison et al., 1996). As the potential consumers of professional services increasingly become diverse, counsellors need to consider the ways in which their practice paradigms may be more responsive to current community needs.

Institutional barriers within counsellor education programs. Within counsellor education programs, several barriers exist which represent systemic problems in the delivery of multicultural education. For example, there is wide variability of opinion by faculty regarding the importance of curriculum to address minority group needs (Bernal & Padilla, 1982) often resulting in the over-reliance on junior faculty to impact curriculum and institutional policies (Dinsmore & England, 1996; Hills & Strozier, 1992). While junior faculty can be an asset in offering new perspectives in curriculum development, they often lack both access to key institutional committees and the power to impact policies.

Other examples of institutional barriers include the underrepresentation of minority groups in counselling programs, including both faculty and students (Hammond & Yung, 1993), and disparity between positions held at various academic ranks according to gender and minority status in comparison to composites of the general population (Bernal & Castro, 1994). The underrepresentation of minority groups may be explained by differences in academic preparation, motivations, and aspirations of students with respect to careers in psychology. Given the heavy emphasis on academic excellence in the admission criterion of graduate programs, academic underpreparation may block students from entering graduate schools, gaining access to scholarships, and teaching or research assistantships that are typically reserved for the top academic performers (Hammond & Yung, 1993). The continuing lag in the number of minority groups represented by faculty also demands attention to recruitment and retention practices regarding minority students in graduate level programs. While identifying barriers is a first step towards inclusion, strategies for improving entry and retention of minority graduate students and faculty members (e.g., Hammond & Yung, 1993; Nuttall et al., 1996) need to be articulated and actively pursued.

While further recruitment efforts to attract minority faculty members is highly desirable, minority status should not be the only criteria for involvement in multicultural education. The risk is that the responsibility for diversity curriculum will rest with a few identified faculty members. An alternative position is that all faculty members should be familiar with diversity issues in their particular areas of expertise. However, the current reality is that faculty are involved in multicultural supervision who are not active in multicultural teaching, research, or counselling (Dinsmore & England, 1996). Racial and gender domination in counsellor education

programs is further complicated when educators have not considered their own levels of multicultural competencies in terms of self-awareness, knowledge, and skills (D'Andrea & Daniels, 1991). However, little attention has been paid to incentives for faculty to make the transformation from encapsulation to culturally-centred education and research practices. Failure to understand the motives of persons assuming the responsibility for programmatic change, and those who resist it may be counterproductive for change efforts. Ridley et al. (1994) suggest that understanding the motivations held by persons involved in multicultural counselling education may be useful for understanding the levels of commitment held by faculty and used to address strategies for change in counsellor education programs. To illustrate, it is suggested when the motivation for adopting multicultural competencies is the result of external pressure such as professional organizations or department policies, there is less buy-in than from sources of internalized motivation. This raises many questions about how we can create the types of experiences for faculty, counsellors-in-education, and community-based practitioners that will manifest in a genuine personal interest in becoming culturally competent. This will likely only occur through incentives for professional development where individuals have an opportunity to experience the effects of cultural encapsulation and to develop strategies for overcoming ethnocentrism. The leadership and support of academic departments, institutions, and professional associations are needed to make an impact at both individual and systemic levels.

The Status of Multicultural Education in Counsellor Education Programs

Surveys of counsellor education programs demonstrate the widespread variations used to address multicultural issues in both curriculum content and teaching methodology (Bluestone et al., 1996; Dinsmore & England, 1996; Ridley et al., 1994; Rogers, Ponterotto, Conoley, & Wiese, 1992; Rungta et al., 1993). In a comparison study over a decade, Bernal and Castro (1994) note that substantial progress has been made in that more programs now include curriculum aimed at counsellor education for working with ethnic minorities. However, it is unrealistic to expect that single-course offerings will provide adequate counsellor education to meet the needs of culturally diverse clientele.

While research regarding the status of multicultural competence within counsellor education is beginning to emerge in the United States, there is a remarkable lack of data regarding the status of professional education programs in Canada. In a recent survey of directors of doctoral programs and internship settings (Alden et al., 1997) training students in multicultural issues was ranked in the top four priorities. However, no systematic evaluations of the ways in which this priority is incorporated

into counsellor education programs and the continuing education needs of graduates have been completed.

A Developmental Framework for Counsellor Education Programs

D'Andrea and Daniels (1991) propose that multicultural education in counsellor education can be assessed using a developmental framework consisting of four stages. In Stage 1, The Cultural Encapsulation Level, programs remain as status quo, with trainers having little awareness, knowledge, or skills regarding multicultural influences in counselling. This stage is underscored by the perspective that counsellors and client populations share the same basic assumptions. In Stage 2, The Cross-Cultural Awakening Stage, a traditional professional framework still dominates graduate programs, however, there is acknowledgment that culturally diverse clients may have unique mental health needs. D'Andrea and Daniels note, however, that counsellor educators often lack experience interacting with culturally diverse populations, systematic approaches to address multicultural counselling issues appear to be lacking, and skill development is minimal. Counsellors educated in programs operating from either the Culturally Entrenched or Cross-Cultural Awakening Stages are inadequately prepared for managing multicultural counselling situations. Graduates continue to perpetuate traditional frameworks dominated by Western, white, middle-class values that may limit the effectiveness of counselling, or unintentionally perpetuate negative biases towards clients (Pedersen, 1995a).

Alternatively, D'Andrea and Daniels (1991) propose that counsellor education programs must address both curriculum and institutional changes to ensure support for multiculturalism as a central focus. In Stage 3, The Cultural Integrity Stage, various types of cross-cultural courses are infused as core curriculum. Training efforts extend from mere knowledge acquisition to the inclusion of experiential exercises in order to broaden skill development in domains of self-awareness and practical applications. Undoubtedly, the success of courses depends upon having trainers who are skilled in multicultural counselling. Beyond the single-course approach to multicultural counselling, Stage 4, The Infusion Stage supports the premise that all counselling, to some extent, is intercultural (Pedersen, 1991). In this stage, multicultural counselling is centred at the core of curriculum with a systematic incorporation of multicultural goals into all courses in counsellor education. Programs that function at the Infusion Stage require counsellors to integrate their understanding of multicultural issues from a multidisciplinary approach and in ways that compliment the content of program courses. Thus the goal of counsellor education becomes cultural intentionality (Sue et al., 1996), in which counsellors are encouraged to integrate their understanding of cultural factors into deliberate and

appropriate approaches with a diverse clientele. Counsellors are challenged to consider individual needs while incorporating the larger influences of group and cultural norms.

Multicultural Competencies

There is general agreement that multicultural counselling education must extend beyond the acquisition of theoretical knowledge. Professional standards for multicultural competencies have been articulated in three domains, including (a) awareness; (b) knowledge; and, (c) skills. Awareness refers to developing an understanding of the ways in which cultural values and biases influence ways of operating in professional relationships. It can be argued that counsellor self-awareness is a prerequisite for understanding the worldview of clients and developing a range of intervention strategies that are culturally appropriate (Ponterotto, Rieger, Barrett, & Sparkes, 1994; Richardson & Molinaro, 1996; Sue, Arredondo, & McDavis, 1992; Sue et al., 1996; Sue & Sue, 1990). Counselling programs need to include curriculum which addresses the development of multicultural competencies in all three domains.

While recent curriculum changes have incorporated content to increase multicultural awareness and knowledge, graduates report needing further assistance to apply these domains to culturally-sensitive interventions. As the development of intervention skills and strategies are most likely to be incorporated through direct contact with diverse clientele, students need real life experience with multicultural case management through supervised practicum and fieldwork (Allison et al., 1994; Daniels & D'Andrea, 1996; McCrae & Johnson, 1991; Rogers et al., 1992). Clinical supervision is also influenced by cross-cultural dynamics which may impact the quality of the supervision relationship, trainee evaluation, and both supervisor and trainee approaches to counselling (Brown & Landrum-Brown, 1995). Future research is needed regarding multicultural supervision in order to understand how dimensions of culture impact the acquisition of counselling competencies.

Assessment of Multicultural Competencies

While progress has been made to articulate multicultural counselling competencies, evaluations of educational efforts have only recently emerged in the literature. The majority of evaluation studies have used standardized measures of racial identity development and multicultural counselling competencies (Brown, Parham, & Yonker, 1996; Neville, Heppner, Louie, Thompson, Brooks & Baker, 1996; Ottavi, Pope-Davis, & Dings, 1994). A growing body of literature is available regarding assessment tools based on the prototype of cross-cultural counselling competencies developed by D. W. Sue et al., (1992), including the Multicultural Counseling Awareness Scale (MCAS) (Ponterotto et

al., 1994), the Multicultural Counseling Inventory (MCI) (Sodowsky, Taffe, Gutkin, & Wise, 1994), the Cross-Cultural Counseling Inventory—Revised (CCCI-R) (LaFromboise, Coleman, & Hernandez, 1991) and the Multicultural Awareness-Knowledge- and Skills Survey (MAKSS) (D'Andrea et al, 1991). The CCCI-R assesses counselling effectiveness with culturally diverse clients and is completed by an evaluator who assesses the extent to which items on the inventory describe the counsellor. Subscales include counsellor cultural awareness, cultural knowledge and cultural skills. The MCAS:B, MAKSS, and MCI are self-report measures of multicultural counselling competencies in domains of awareness, knowledge, and skills, with the MCI including a fourth subscale, referring to the stereotypes and comfort level with minority clients in the multicultural counselling relationship. Comparisons of the instruments, including psychometric properties, have been completed by Ponterotto, Rieger, Barrett and Sparks (1994) and are discussed in the collected works on multicultural assessment by Sodowsky and Impara (1996). Considerable development work has been completed on these instruments which supports their incorporation as a measure of competency development in counsellor-education programs. Combined with research methodology that is sensitive to capturing students' reactions and the process through which multicultural competencies develop (e.g., Arthur, 1997a; Neville et al., 1996), studies can track both the process and outcome of diversity education. Additionally, future studies are needed to examine the development of multicultural competencies, (skills, knowledge, awareness) beyond the single educational programs to investigations of the impact of counsellor education on counselling practices with clients.

An interesting approach was taken by Bluestone et al., (1996) in completing a within-program evaluation of diversity education in graduate school curriculum. Measures included a pilot study analysis of course syllabi, course readings, student production of research on multicultural topics, and a study of faculty and students ratings of curriculum coverage of seven diversity characteristics, including: (a) ethnicity and culture; (b) gender differences; (c) aging and mature adults; (d) class, SES, or poverty; (e) sexual orientation or gay and lesbian issues; (f) religious orientation or spirituality; and, (g) physical disability or handicapping conditions. This work exemplifies an auditing procedure to examine the current status of multicultural curriculum which could be expanded into practicum and supervision areas. Graduate programs could benefit from an evaluation procedure repeated over time to measure the progress of multicultural initiatives (Bernal & Castro, 1994). Although within-program evaluations are important to measure the degree to which competencies are developed, the generalizability of such research is lacking.

The use of qualitative methodology to evaluate changes in core counsellor competencies is even more sparsely represented in the literature. Researchers are beginning to recognize the need for both research and instructional methodologies that are sensitive to the ongoing processes of developing multicultural counselling competencies (Arthur, 1997a; Coleman, 1996; Leong & Kim, 1991; Ottavi et al., 1994). For example, use of portfolio, journal, and critical incident methods offer the opportunity to understand the types of learning activities that are meaningful to counsellors in training, as well as the appropriate pacing and placement of activities in core programs. Whereas quantitative methods are beneficial in determining outcome research, qualitative methodology is more compatible with the need to understand process issues in multicultural education (Merchant & Dupuy, 1996). It is obvious that both methods have their strengths and limitations. Ultimately, research is needed which incorporates methodology that demonstrates the benefits of particular educational approaches and the best ways to prepare counsellors for multicultural counselling.

FUTURE DIRECTIONS IN MULTICULTURAL COUNSELLING EDUCATION

Apart from the rationale developed in the preceding discussion, there are additional issues related to counsellor education that warrant discussion. While space prohibits an exhaustive review, several points are addressed regarding future directions for counselling with diverse populations.

Ethical and Professional Considerations

Counsellors will continue to be challenged to meet ethical prerogatives to incorporate culturally relevant practises. Ethical practice requires counsellors to have an adequate background of education and training that will allow them to shift from a monocultural viewpoint to multicultural perspectives. While the ethical concerns in multicultural education could be the topic of a separate discussion paper, it is important to draw attention to critical points.

Concerns are raised regarding the representation of faculty as experts in multicultural education without the proper background or experiences and when academic departments claim to offer multicultural education when this represents only a single course offering (Reynolds, 1995). Given the scope of multicultural competencies adopted as standards by professional organizations (e.g., American Psychological Association, 1993; Canadian Psychological Association, 1996), it is unrealistic that competence can be acquired through such limited exposure. The selection of appropriate curriculum and educational methods in counsellor education is critical to avoid harm to client groups who will be the recipients of services (Reynolds, 1995; Sue et al., 1996).

The degree to which traditional standards for ethical conduct apply in multicultural counselling is beginning to receive deserved attention. The main point debated is whether existing ethical guidelines for counsellors serve multicultural clients or whether they may be overly restrictive based on seeking absolutist solutions to ethical problems. Ethical principles cannot be automatically transferred between different cultural settings without first considering the needs of individuals in those settings. However, there are also risks in practising from a position of relativism which severs particular group needs from those of any other. An alternative position is called for that has a foundation of ethical guidelines which incorporates salient cultural factors. To this end, ethical principles have been distinguished according to their fundamental value, recognizing that there are core principles which are non-negotiable, and those that may be tailored to meet situational needs (Meara, Schmidt, & Day, 1996; Pedersen, 1995b). Continued debate and revisions of ethical guidelines are needed which are representative of expanding theoretical and practical contexts. In particular, discussion about the impact of ethnocentrism in counselling should be an ongoing part of counsellor supervision and case management.

Curriculum Development in Counsellor Education

Whereas some may argue that offering a single course with multicultural topics is a step forward, it is unreasonable to expect that standards for professional competence can be attained without systematic integration of multicultural content into core areas of counsellor education. While it appears that the profession is not yet ready for the level of commitment to multicultural education that is outlined by a cultural infusion model (D'Andrea & Daniels, 1991), it is a desirable standard to work towards. Perhaps the next step in counsellor education programs is towards a combination of single course and integrated program design. This would ensure exposure to key concepts and issues in single required courses while attending to curriculum infusion into core curriculum areas of counselling theory, research, and practise paradigms (Dinsmore & England, 1996; Reynolds, 1995). While advocates of an infusion approach may argue that this recommendation falls short of educational goals, it must be remembered that programming changes in this area will take a concerted effort on the part of administration, faculty, and students to adopt policies and curriculum towards integrated multiculturalism in professional education programs (Midgett & Meggert, 1991; Ridley et al., 1992).

A key direction for curriculum development in counsellor education programs is to consider the cultural implications of core content. For example, literature is emerging regarding the limits of traditional counselling theory for diverse populations (e.g., Corey, 1996; Usher, 1989)

and ways to incorporate feminist and relational perspectives (Sue, Ivey & Pedersen, 1996) into theoretical frameworks. Available literature on strategies for transforming courses include developing cultural aware-ness, knowledge, and skills through faculty and department meetings; auditing course syllabi, instructional methodology, and course content for diversity inclusiveness; inviting multicultural experts for campus presentations, and the exchange of ideas regarding effective teaching methods (Hartung, 1996). Numerous educational resources are avail-able to assist faculty to incorporate experiential learning into classroom practices to raise the level of self-awareness regarding cultural factors and to provide culturally relevant content (eg., Leong & Kim, 1991; Rungta et al., 1993; Pedersen & Ivey, 1993; Reynolds, 1995; Ridley et al., 1994).

With the availability of resources, it is hoped that faculty will be en-couraged to try new formats and use new materials in the delivery of cur-riculum. Faculty can seize the opportunity to experiment with ways of interacting in classrooms and model to students ways of being responsive to diverse learning needs. For example, most post-secondary classrooms are comprised of students with diverse cultural backgrounds. Learning activities can be designed which encourage active student participation and exploration of multiple perspectives. Another resource often neg-lected in post-secondary classrooms are the contributions of interna-tional students (Arthur, 1997b), who can participate in an exchange of customs and practices from other countries. Through incorporating ongoing student feedback regarding new curriculum initiatives (Arthur, 1997a), faculty can evaluate the impact on students and ways of modify-ing learning activities. As we attempt to broaden our multicultural appli-cations in counsellor education, attention to curriculum evaluation can help to determine the effectiveness of new initiatives.

Alternative Ways of Helping

Based on the notion that conventional counselling roles may force clients to adopt foreign and often perceived as ineffective forms of helping, education programs need to prepare counsellors for alternative helping roles which may enhance culturally responsive forms of treat-ment. This includes developing an understanding of helping systems indigenous to other cultures, being prepared to broaden the scope of the counselling role, and integrating the resources of community supports (Lee & Armstrong, 1995; Sue et al., 1996). The implications are that counsellor education programs will have to incorporate nontraditional forms of helping into curriculum and pay greater attention to prepar-ing students for community roles such as consultant, working collab-oratively with cultural and community resources, social action advocate, and developing appropriate referral systems. Unless counsellor edu-cation programs address alternate helping roles, counsellors will be

ill-equipped to manage the realities of client needs in multicultural counselling.

CONCLUSION

In light of the rapidly changing demographics in our society, it is essential that the counselling profession consider ways in which practices can be culturally responsive. Counsellors can no longer afford to operate from conventional perspectives that fail to incorporate the needs of culturally diverse clients. The shift from old ways of practising to culturally responsive services will require counsellors to examine their ethnocentric biases and make significant changes in conducting their work, often moving beyond well-established ways of service delivery. This demand will undoubtedly be a difficult change process that entails close examination of professional practises. Both counsellors-in-training and community-based practitioners are challenged to consider the ways in which self-awareness, knowledge, and skills can be applied in the delivery of culturally-responsive counselling services.

In turn, counsellor educators need to continue the process of transforming curriculum and educational methodology to ensure that graduates are prepared to keep pace with the realities of our changing world. Despite the attention given to multiculturalism as the "fourth force" (Pedersen, 1991) in counselling psychology, gains in counsellor education appear to be modest and there continues to be resistance against moving multicultural program development into the mainstream. While there is general agreement that the problems associated with ethnocentrism continue to be the greatest barriers to multicultural counsellor education, the solutions are slow to develop, and definitive frameworks for program development and evaluation are lacking. Nonetheless, as we approach the 21st century, multicultural perspectives continue to be a priority for addressing the counselling needs of future clientele.

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